M /70 cont'd/
585 "And you, our daughter, you are also the child of your times.
431 Formerly, the gifts which the parents gave to their daughter were so numerous that they had to be transported on wagons or a whole herd of oxen was loaded with them. We give you the following gifts (see No. 11). Truly they are insignificant; it is as if we were giving a naked daughter to the mother-in-law.

"To you all, relatives by marriage, we pour wine, be indulgent and content." Then the master of ceremonies out loud orders the bride and groom to kneel to the whole assemblage; then wine is poured for all the guests. (1)

M
585
539
537

1. Father De Smedt gives me a variation of the master of ceremonies' speech, although noting that the T'ou-jen from whom he got it even told him that he had forgotten a good deal about the subject. Although this speech is incomplete, it contains variations which are worth the trouble of being kept: "A dog does not dare bark in the presence of a tiger, thus it is not fitting for a little man like me to speak before an assemblage as respectable as yours. A horse of small size does not run fast, they say; thus the words of a man without merit are insignificant. If you succeed in understanding my words, do not attach any importance to them; if you do not understand them, do not make fun of me. When an old statue is newly gilded, when a brand-new border is put on an old garment.... Thus it is a praiseworthy practice always to become related to families with which marriages have been contracted for many generations...." The rest is about as we have related above.

HM
583 Timkovski, Voyage à Péking, Vol. 2, p. 305. The dowry of the girl consists,

[641 cont.]

764
177
[605]

[Note on foreign text p. 655 cont.] following offices: 1. The master of ceremonies. He takes care of everything connected with the customs concerning the dead and the cremation. He is called by the Chinese name sang-kuan, that is, leader of the interment, or hu-sang, that is, protector of the interment. He is usually picked from the cousinhood. 2. The gift-guardian. He takes the offering loaves and keeps them in a special room. In Chinese he is called k'u-kuan, that is, treasure-guardian. -- The Chinese also put a secretary at his disposal, who notes what the individual guests have given. The Tujen do not have this. 3. The host. He is there solely for the lama and provides for his entertainment, for his animals, for the things needed at the ceremony, for paper to burn, etc. The Tujen call him kǎnguo. In his place the Chinese have an incense-manager. 4. The female cook, called dziemā nienie by the Tujen. -- With exception of the kǎnguo and the dziemā nienie, the officiants seem to have been taken over from the Chinese.

764 given some liquor, and the bereaved on the father's side come
604 in the circle with the master of ceremonies and kneel on the
[602] ground before the mother's brother. The master of ceremonies
273 steps forward and invites the mother's brother to take a drink of
[537] liquor. He hands him a hada and a piece of white cloth and requests him to present his wishes for the dead and to release the corpse for the cremation.

[641 cont.]

764 604 537 [273] The mother's brother puts the hada over his shoulders, takes a swallow of liquor, and begins his speech. Usually he demands an accounting concerning the care of his protégé during the latter's illness and demands the small fees for the prayer service, saying that they should be ashamed of such avarice, the dead had always been a good person, the pride of his family, he deserved better; now at least one should give him a decent death-box and provide the most magnificent cremation possible; far too few lamas had been invited, but now they should recompense them with much money and rice and butter, etc.

[273] Every time that the mother's brother puts forward a wish or a complaint and pauses, the master of ceremonies has his liquor bowl refilled and calls upon him to drink. Then the master of ceremonies replies in the name of the paternal relatives, seeks to invalidate the reproaches, to lessen the demands, and to emphasize the efforts of the family. He says that the most expensive medicines were procured for the deceased during his illness, for how could one neglect such a virtuous person; moreover, everything that the family could do in his honor and for his soul would be done, but one should not demand the impossible; after all, one must die sometime; the times are bad, but they would gladly give the lama that and that, etc. -- So it goes back and forth between the mother's brother and the master of ceremonies, until a course is finally agreed upon and the mother's brother declares that now he is satisfied and will release the corpse. Now the mother's brother is invited to inspect the corpse, but he usually does not do this.

764 604 After this speech, the bereaved arise, kowtow three times before the mother's brother, and return to the deathwatch by the box. The mother's brother follows them and kowtows before the dead. Then alms are distributed to the guests, usually [431] coins. This is called "to do good," for it is advantageous for the deceased. Then the meal for the relatives on the mother's side [735] takes place in a large circle. Usually there is rice, but among poor people only noodle soup.

[775] [177] [642] The ceremony of the demand for an accounting has the purpose of releasing the soul of the dead for the migration

[643 cont.]

764 their shoulders and carry it out to the yard gate. Before the gate the water-lamp and the paper basin are emptied. Here, too, the straw that served the bereaved as an underlayer during the deathwatch is burned. The procession goes to the crematory at a rapid pace. Old and young, men and women, follow in colorful confusion.

Young boys go with them. They carry straw, firewood, cypress twigs, a wooden bed or a door for the lama, a white felt mat, and a large iron kettle for melting the butter. At the oven, the men place the box on the ground. The relatives once more burn paper and throw themselves down to kowtow. Then 764 the master of ceremonies steps forward and addresses a few words 537 of farewell to the deceased. He says approximately the following: We have done what we could for you; we invited the lamas, we have prayed, we have given alms. We have made a beautiful box for you; you can be content. Therefore think no more of us and do not return to disturb the peace of our house. Be without care; we shall not forget you and shall continue to pray for you and to make offerings to you.

764 After this speech he distributes money among those present. This is alms and is called "box-money." Now the [431] women once more begin the lamentation. They have a certain [533] melody and express their grief in impromptu words. Then all go home. Only the master of ceremonies, two fire guards, the sons-in-law, the nephews, and the lama remain. The fire is serviced only by the master of ceremonies and the two fire guards. The sons-in-law and nephews assist with other operations.

Putting the corpse inside: The men who remained behind bring the litter to the west side of the oven where the broad slit was left. They put the litter with the back to this opening and draw the wooden wall out, so that the corpse is exposed in the back. Meanwhile the [644] fire guards have piled cypress twigs and wood on the oven floor. The corpse is now put on the firewood in the oven, the back to the east, the face to the west. [775] Then the slit is walled off. The face must be turned to the [823] west because the realm of the blessed is located there, to which he must now migrate.